Many American And Canadian Nisei Play Major Roles In Japan's News Media

By MAS MANBO

TOKYO. — "Forewell to Manzanar" got a big play in Japan, thanks to a story with a Los Angeles dateline distributed by Kyodo News Service to English-language newspapers in the capital.

In the Daily Yomiuri, the account, translated into English from Japanese and Kyodo's home office, appeared in mid-May under the headline: "Nisei Internment Shown on U.S. TV." The Mainichi Daily News ran the story under the caption: "WW2 Camp Life Stirs U.S. conscience."

As it happened Kyodo had just the right fellow to handle the story in convincing fashion at its home office in Tokyo — Manzanar internee Frank Shori Hiraide, a native of Anaheim, Calif.

Manzanar Resident

Frank was at Manzanar from April to November 1942, before he entered the military intelligence language school at Camp Savage, Minn. He later saw Army service as a member of a Nisei intelligence team and as an interpreter.

Hiraide, who joined Kyodo after a hitch with The Japan Times, is only one of several foreign newsmen employed currently by the Japanese news agency's English section. Kyodo today even has one budding young white writer on the translation desk. It also has a white girl doing feature stories.

Besides at Kyodo, foreigners of various nationalities are being employed in increasing numbers at English-language newspapers lately.

The Japan Times, for instance, has at least two dozen, including an Indian and a Sri Lankan. Nikei hold posts ranging from proofreader to president at the Times.

Prewar Nisei

Some Nisei coming to Japan landed jobs in the news field prior to the Pacific War but never were there such a variety of openings available as in the postwar period.

The various foreign news agencies eagerly sought Nisei help after the end of World War II for their Tokyo offices.

Until Les Nakashima, now 74, retired from United Press international at the end of last year, three foreign news agenci-

(Cont. on P. 2)

The New Canadian

An Independent Organ for Canadians of Japanese Origin

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"Honorary White" Nisei On South Africa

By FRANK FUKAZAWA

JOHANNESBURG. — As an "honourable White" guest, I was enjoying a lunch with mixed feelings at a restaurant dominated by whites. Of course, Blacks are not permitted to enter them in South Africa. For them, restaurants with decreed notice outside stating "NON-WHITES" restaurant, are the only places available and there are not so many. My face must have been quite conspicuous among the whites for it was nearly black after going 3 weeks through the 100 degree heat in the Middle E. desert countries. As a guest in this fine country. I have no intentions for criticisms and only wish to convey to you what I observed and heard, leaving the rest to the reader"s own assessment. Here they are:

— Getting off the bus at the air-terminal downtown, I was encountered with 2 entrances of which one was engraved in the marble wall "NON-WHITES ONLY." Hesitation gripped me but I entered the non "NON-WHITES entrance. Nothing happened.

— During daytime thousands of Blacks are walking the streets with hardly any Whites in sight. The Whites are not walking, they are riding their own cars.

—At night, watch and jewelry shops, high class boutiques are all protected with thick reinforced steel bars. Motorbikes are chained with big truck chains using locks the size of a cigarette package. Strangely, all watches are taken out of the show windows but 1 carat diamond 18 ct. gold-rings are lavishly displayed. The concept of the world's largest producer of diamonds and gold is evidently different from ours.

— The bars in the hotels and the hotel itself are off-limits to Blacks but all the employees except the receptionist are black. As the glasses of alcohol increases, it is human nature to clear your mind of things which you couldn't say when sober. In crisp British accent. "The Black boys' riot in Soweto was instigated from outside." "The boys are too simpleminded to be carried off like that." "They should stay where they belong!" "Why does Keessinger (not Kissinger) interfere in our internal politics?" All this goes on right in front of a black bar boy. "Boys" here mean Blacks and "lads" are referred to White only.

— Any male adult is addressed "Sir" automatically by ladies, men and young lads but not the Blacks. A clear set of rules exist between themselves.

— Except for a handful of Blacks, the majority of them are wearing such miserable drabby clothes, my conscience does not permit me to describe it here. They come to town from the outskirts of the city where a million have been living without electricity and modern sanitatation for over three-quarters of a century. Yet, the young men are singing and merrily talking in their dialect, apparently not looking sad at all. Their eyes are humble, naive and unsophisticated. They appear to take life as it is. Unlike some East European countries, no suppressed triste atmosphere exists here.

— In the 20 story business buildings, no black office employee can be seen working mixed among white clerks. They are Whites or Mixed who have passed the color-bar.

— A tip given to a black hotel maid is received with a polite curtsy which clearly demarcates the line between master and servant.

— For the first time in history, a Black was employeed as a fashion model among 26 Whites. A three quarter page was contributed to this sensational news in the papers. Is Apartheid gradually losing its hold?

Cont. on Page 2

Jpnz. Gov't Through Monbusho Offers 7 Scholarships To Canadian Students

OTTAWA. — The Japanese Government through its Monbusho Scholarship Programme for 1977, is offering seven research scholarships to Canadian students who wish to continue their studies at a university in Japan.

Prospective applicants may choose one of the following two categories for scholarship tenure:

(a) Two years from April, 1977 to March, 1979.

(b) One year and half from October, 1977 to March, 1979.

Closing date for receiving applications in either category is September-25, 1976. Requests for details and application forms should be addressed to the Embassy of Japan, Suite 1005, 75 Albert Street, Ottawa, Ontario, K1P 5E7.

To be eligible, applicants must be Canadian citizens, under 35 years of age as of April 1, 1977. The academic background of candidates must be university or college graduates. (Those who will graduate by March or September 1977 may also apply.) Another qualification is the willingness by the applicant to study and receive instruction in the Japanese language. The fields of study cover the humanities and social sciences as well as the natural sciences.

Hayakawa Suggests Sending Integrat. Troops To Black Africa – Unarmed

SACRAMENTO. — Dr. S.I. Hayakawa has told the State Republican party that American-style racial harmony could be demonstrated by sending integrated U.S. troops to black Africa — unarmed.

Hayakawa, Republican candidate for the U.S. Senate, addressed the party's annual convention over the weekend.

After the speech, the delegates adopted the state platform. But there was no plank on international relations.

The most controversial plank proposal was one to seek "continued efforts" toward passage of the Equal Rights Amendment for women. The delegates rejected it on vote of 27-21.

They adopted instead "the principle of equal rights, equal opportunity, and equal responsibility for women."

The delegates also rejected the proposed anti-abortion Pro-Life amendment to the U.S. Constitution. But, they opposed legalizing "abortion solely on request."

Hayakawa said countries critical of American racial problems don't have this nation's racial mix.

He suggested sending the troops to countries such as Liberia, Ghana, Kenya and Nigeria "to help them to build their dams, their roads, their jettys, the things they need in order to pull together the economy of their nations."

He said unarmed troops would "show our peace intentions, and would have discipline, but the fact they are military shows they could be armed if necessary."

Hayakawa also said Republicans too often react to Democratic ideas when they should be coming up with their own, such as alternatives to welfare and food stamp programs.

In the platform, the delegates said that while they support "a fair and impartial labor relations law" in agriculture, they could not support "biased and negative regulatory action. Furthermore, we cannot support the creation of another state land use agency which would control farm lands and which has no direct responsibility to the electorate."

Home Life Aim Of Most Jpnz. Young People

TOKYO. — The majority of young Japanese workers gave higher priority to enjoying their leisure and social activities.

The survey, conducted by the Labor Ministry, found most of the wage earners however, "idle away their time watching television or reading the comics."

Findings came from 3000 single persons, between the ages of 15 and 24. They were employed in manufacturing, wholesale and retail trade.

Japanese Car Exports Boom

TOKYO. — Japan's automobile exports during May ran above the 300,000 unit level for the third straight month, totaling 325,348 units for a 5.3 per cent increase over April and a 61.7 per cent hike over the same month last year.

The value of May exports hit $866,139,154, up 2.1 per cent over April and 57.9 per cent over the year-earlier period.

It was the second highest monthly total on record for both value and volume. The record was in March when Japan exported 331,690 units valued at $915,246,868.

Jpn. Life Insurers Boost Stocks

TOKYO. — Japanese life insurance concerns are turning to the U.S. stock market for short-term investments that can offset a slowdown in premium income growth, Kyodo News Service reported.

As of March of last year, the life insurance industry held U.S. stocks valued at an equivalent of 4.8 billion yen. Recently its total came to 20 billion yen.

Honorary. . .

(Cont. from Page One)

— Outside Pretoria, the capital, the Black Evangelists applied to the Administration for permision to build a chapel in the White area and was flatly rejected. The Whites were indignant about this refusal and the 500 Blacks still continue to worship God in a garage.

— The Government is endeavoring to gradually eliminate this racial discrimination but the proceedings appear low. There are many moderate Blacks who are greatly collaborating with the Whites as go-betweens to iron out the deep gap in gradual steps. However, from the Black extremists, these moderates are considered "sell-outs".

The Whites who have worked hard to build the most modern State in entire Africa are proud of their achievements, having one or two cars, living in beautiful houses with gardens and black servants, holding the privilege of a supreme class which no other White in the world could attain; and naturally they do not wish to lose their present status. Conversely, the majority of the Blacks living in indescribable conditions, desire improvement in their lives and dream to have so many of the beautiful merchandise displayed in the stores, with a stronger voice in government.

Whether those two extreme poles are ever to be adjusted and balanced or not depends on history to tell us.

Nisei. . .

(Cont. from Page One)

es had Hawaiian-born scribes of Japanese parentage covering sports. Besides Leslie they were Don Sawato of the Associated Press and Bob Uchima of Reuters.

Nakashima, who still contributes to UPI occassionally, was with the United Press before the war and with Domei News Agency during wartime.

Wartime Work

Although it is not generally known, the defunct Domei News Agency actually had more than 40 foreign-born employees of Japanese descent — a greater part of them from the U.S. mainland and Hawaii — during the wartime period. Of them, about 10 were girls, including Iva Toguri, later known as "Tokyo Rose".

While the fact that a number of Nisei worked for Japan's main news organ in wartime could be used to justify the U.S. concentration camps, it really was almost a case of holding a job with Domei or starving to death in that unfortunate period. In wartime, the business field had little to offer for the Nisei caught here.

With Japan's surrender, there was a wholesale departure of Nisei from the Domei News Agency, which was split up soon after into the Kyodo News Service and Jiji Press. Most of those who remained in the news field were picked up by the foreign news agencies.

Japanese Cosmetic Group Leaves Bad Impression

By ELLEN ENDO

LOS ANGELES. — A visiting tour group arriving here under the banner, "Japanese Profesional Make-Up Association," helped set U.S.-Japanees relations back 50 years recently, at least as far as I'm concerned.

As you may have already guessed, this is going to be one of those "get it off my chest" columns.

The drama unfolds a month and half ago when I was approached by a local contact for the Make-Up Association president Tadatoshi Hayashi to act as commentator for a make-up, hair-style, and fashion show planned in Los Angeles recently.

I agreed and was subsequently asked to help obtain a few local models for the show. I suggested my sister Barbara, a part-time professional model, and two other friends as possibilities.

On Wednesday of that week, Hayashi and two female associates, Missea Urita and Tobisawa visited The Rafu Shimpo to meet with me. The offer to serve as commentator was extended once more. Again I agreed and they promised a script would be provided. Then they asked if I knew of any more young women who might be interested in modeling for their show.

By Friday afternoon, I hadn't heard from Hayashi or his associates, so I called the local contact to inquire if they would need me for the rehearsal scheduled that evening. The contact said another woman had been selected commentator because they were going to do the show in Japanese and English.

I said I could understand why they prefer to have someone fluent in both languages, but I couldn't understand why no one bothered to tell me I was no longer needed. If I hadn't phoned, I'm quite sure the make-up show organizers would have waited until I showed up the day of the event to inform me they had hired another person.

Although I was quite upset at the unprofessional way they seemed to be handling things, I realized that if they required a completely bilingual person, I wasn't their woman.

Two appointments broken in order to accommodate the Japanese Profesional Make-up Association show were rescheduled once again, and I thought no more about the incident.

Recently my sister phoned to say she, too, had been eliminated from the show. They said the dress made for her to wear wouldn't fit. The dress in question was tried on two other young women. The first young woman simply didn't fill the dress out, while the other was much too heavy to wear it. The dress was never tried on Barbara, yet Ms. Tobisawa arbitrarily decided it wouldn't fit my sister.

Needless to say, Barbara, too, was upset since she had been told the previous day was hired for the show. One other girl was eliminated also left in humiliation.

The one thing that my sister, the other young woman eliminated, and I have in common is we are all half-Japanese. "Hapa," "ainoko," mixed-blood there are many terms applied to individuals like us, many not too flattering.

It wasn,t the first time I'd experienced discrimination dished out by insensitive people (they come in all races, by the way), but I find consolation in the fact these particular individuals will be leaving this city soon, having brought us their special brand of prejudice.

Incidentally, the make-up show was held one morning at the Hyatt Regency. And the commentary? Why, that was conducted entirely in English!

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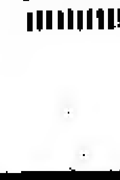

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Personal Notes Across Canada*

Marriages

PETER-KOBAYASHI

TORONTO. — Mr. & Mrs. Takeishi Kobayashi are pleased to announce the marriage of their daughter Christine Pamela to David James, son of Mrs. Laura Peter. The wedding took place on Saturday, August 14th, 1976 at the Toronto Japanese United Church. The Rev. Kenneth Matsugu officiated.

CARD OF THANKS

We wish to express our sincere gratitude to our many friends and relatives for their words and acts of kindness, expressions of sympathy and condolence, floral tributes, telegrams and koden in the recent loss of our dear mother and grandmother, Ai Fujiwara.

Hideo & Etsuyo Fujiwara
Tamio Fujiwara
Susumu & Kimi Fujiwara
Ozzie & Kay Fujiwara
Jack & Kay Oki
Frank & Fumi Miyasaki
Louis & Chiyoko Miyashita
and Twelve Grandchildren.

CARD OF THANKS

We wish to express our gratitude to our many relatives and friends for their assistance, cards, koden, floral tributes and telegrams during the illness and death of our father and grandfather, Kihizo Kimura, at Vancouver, B.C. Special thanks to Rev. J. Shozawa for his consoling words.

Mr. & Mrs. E.T. Kimura
Mr. G.S. Kimura
And Family
Mr. & Mrs. I. Kishi
And Family
Mr. & Mrs. E.W. Kishi
And Family
Mr. & Mrs. J.S. Tanaka
And Family

Obituaries

SHIMBASHI

BARNWELL, Alta. — Mr. Zenkichi Shimbashi, 86, passed away at Taber General Hospital on August 5th, 1976. Funeral service was held on August 9th at the Taber Knox United Church with the Rev. T. Murata and Rev. Haphulfinger officiating. The interment was held with full military honors on August 9th by the Taber Branch of the Canadian Veterans Assoc.

* * *

MATSUOKA

HAMILTON, Ont. — Mrs. Hisae Naomi Matsuoka died on August 3rd, 1976 at the Hamilton General Hospital, as a result of an accident.

Beloved wife of Imataro James Matsuoka, 44 Ellis Avenue. Dear mother of Mrs. Kiyoo Nishimura (Mary) Clarkson, Mrs. Mikiyoshi Matsuoka (Chiye), Calgary and Julia Matsuoka, Etobicoke. Also surviving are three grandchildren, Glen, Kathleen and Alan and 2 brothers and one sister in Japan.

Dodsworth and Brown Funeral Home. Service in Christ Church Cathedral. Interment Woodland Cemetery.

CARD OF THANKS

Sincere thanks to relatives, friends, and neighbors, for their many acts of kindness, sympathy, floral tributes, and koden received in the recent loss of a dear mother and grandmother.

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Office Men Suffer Summer

TOKYO. — An old haiku reads:

Cooling off
On a summer evening:
What a bliss to be born a man.

When this short poem was written, women were not allowed to expose their limbs by rolling up yukata sleeves and skirts like men. Today, men envy women for the light clothing they can wear on formal occasions.

A 36-year old Tokyo housewife questions the custom of wearing business suits even in the sweltering midsummer heat in a letter to the Onnano Kimochi (Woman's Feeling) column in the Mainichi Shimbun.

"Darling, why don't you wear a sport shirt on your way to and from the office and change to a white shirt at the office?" I asked my husband. 'No, it won't do,' he answered.

"This is the same argument we have every year around this time of the year. My husband is a local government clerk, and we have been married 13 years now. I giggled when I remembered that we had had the same conversation last year, and the year before last and many years before that too.

"I myself ride trains a few times a month, sometimes during the rush hours. Even when trains are not really jammed, inside of the coach is very hot and sticky.

"I am amazed at the many men who wear ties tied tightly around their necks and suits, which even if they are made for wearing in summer, must be really warm. It must be an ordeal for the wearer.

"It may be that men, unlike we women who use makeup, can wipe the sweet offf their faces with a wet towel and just don't mind being hot and sweaty. Maybe they don't feel as hot as we women do.

"Even men's wear has become more varied and less formal these days, but the change seems to be limited largely to younger generations. Those middle aged and above like my husband just can't discard their ties and suits even though they are wet with sweat.

"No matter how hot it is, I can't go to the office in sports shirts. And changing shirts is troublesome. If you get used to something less demanding, you are bound to look for something even less demanding," says my husband.

"I wish someone would push a law through the Diet which would permit all Japanese people to dress informally from July through September It would make commuting less tiring and the average life span for men would certainly be extended."

It really is absurd to wear a coat when you go out into the heat and take your coat off when you sit down in your airconditioned office. But most men can't change this custom because they hav to think about their superiors and their clients whom they either have to call on or might have to receive in their office.

(G.H.)

Dates & Doings

Former Skeena Issei To Be Honored

TORONTO. — A party, to pay tribute to former Skeena Issei residents and to further promote friendly relations between former Nisei residents, will be held at the China House, 925 Eglinton Avenue West on September 5th from 6 p.m. Those wishing to join are requested to contact either Mr. Mas Shinya (Montreal) 514-3339 or Mr. Mas Nakagawa (Toronto) 767-7742 at the earliest possible date.

* * *

Questionnaire On Elderly Care

TORONTO. — With the survey questionnaires on Elderly Care returning at the rate of thirty to forty each day, Dick Takimoto, the chairman of the Research Committee should be entitled to a big sigh of relief.

Dick who is a High School teacher by profession, directs the United Church Summer Camp at Lake Scugog during the summer. Meanwhile his wife Alice has been doing a tremendous job in Dick's absence and it would be unforgivable if mention was not made of her organizing the questionnaire distribution. It was simply a fantastic job.

The delightful turnout by the many ladies and Sanseis who helped in the collating, addressing and mailing of the questionnaires was most heartwarming. The Committee wishes to thank each and every person for their contribution.

We have received a report from Mrs. Hide Shimizu of receipt form the New Horizon Organization of a grant for $7,500.00 towards the compiling of the Japanese Directory. Much credit must go to Mary Obata, Emory Nose and members of the Momiji Kai.

With about ten percent of the questionnaires returned to date, the Committee appeals to those who have as yet to reply to do so immediately.

Please fill in the questionnaire and indicate your thoughts on elderly care, using the pre-stamped envelope provided.

* * *

Walkathon On Sept. 18 For Centennial

TORONTO. — 1877 — The first Japanese, Manzo Nagano came to Canada! And we will be celebrating next year the centennial of his arrival, a real historic date.

This year on Saturday, September 18th, the J.C.'s young and old, too will plod a 17-mile route Walkathon depicting the 100 years' struggle of our forebears in this land. Step by step, each walker will be dramatizing the trail blazing done by our Issei pioneers who came thousands of miles to a strange country, even with no knowledge of the language here. Their arduous trials, beyond our imagination are to be commemorated by this token endeavor.

All the youth are urged to join in this special event in our city and thus publicize our Centennial '77. Your friends are welcome, too. And the adults are challenged to join in this effort as well. This is also part of the Fund Rasinig Project needed to make some commemorative gift to our city.

The J.C. community is asked to support our walkers by giving their pledges in this initial Centennial '77 endeavor. Each walker will be provided with a Centennial label to signify their participation. Sponsor sheets will be available from the leaders of organizations or on request by phone or letter to: Kunio Suyama 461-2384 48 Browning Ave. Toronto, M4K 1V9, Keigi Saisho 447-6003 11 Bamber Court., Don Mills M3A 2N5 — H.S.

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Criminology Expert Writes On Crime And Community Control In Japan

By WILLIAM CLIFFORD

The author is director of the Australian Institute of Criminology and former director of the United Nations Crime Preventation and Criminal Justice Programs. Mr. Clifford is the author of a new book "Crime Control in Japan," Lexington Books D.C. Heath, Lexington, Mass., 1976. — Editor.

Every now and then there is concern about some kinds of crime growing in Japan. Now it is the murder rate — with coin locker infanticides; in the past it has been the amount of drug abuse or corruption; and at intervals there have to be crackdowns on expanding gang activities. Indiscriminate bombings and the foreign activities of Japanese terrorists are always a worry for the Japanese.

Yet, as compared with the West, Japan is handling its crime pretty well and tends to be most disturbed when the rates of crime in some of the smaller cities do not accord with the national average of falling crime.

Thus while crime in comparable Western cities continued to rise, Japan's theft, fraud, embezzlement, dealing in stolen property and similar property crimes amounted in 1974 to only 73 per cent of the 1948 total; homicide and robbery amounted to only 31 per cent of the 1948 figure and even sex offenses had fallen from a peak of about 15,000 in 1967 to 11,000 in 1974.

This creditible record looks all the more impressive when it is compared with the U.S. where murders rose 50 per cent, rapes 24 per cent and aggravated aasaults 86 per cent from 1960 to 1968 — and where they have continued to rise even more seriously since then; or with the U.K. which had 17,000 more crimes of violence known to the police in 1974 as in 1971; or even with smaller areas like Fiji where most categories of offenses rose 96 per cent between 1970 and 1974.

The contrast is not only in crime but in approach to crime prevention. It is the defeated army that reorganizes its structure, looks for scapegoats and redefines its objectives. This is happening in the West but not in Japan.

There is much disarray amongst criminologists in the Western cities overwhelmed with crime as there is disorder on the crime scene itself. The criminal justice systems are blamed for not being sufficiently responsive to the rapid social change; corporal and capital punishment have usually been abolished and now there are demands for the prison systems to be scrapped because they do not reform and are schools of crime; the police are charged with being insensitive and discriminatory and are hemmed in with new rules and regulations to restrain discretion.

Above all, with the disproportionate numbers of groups in the criminal justice process — and especially in the prisons — the whole system of law enforcement is denounced as biased and unjust; and even crime and criminology are thought to be definitional problems related to the distribution of power in the country.

Why, then, is Japan so different? If anything, the proposed changes in the Japanese Penal Code strengthen the authorities, fostering rather than changing the 1907 pattern.

There is little evidence of the greater movement toward individualism (as against the power of the authorities) which characterized many of the alterations adopted during the Occupation. The death penalty and indeterminate sentences — now usually anathema in the West — are retained.

And why not, one may ask, if in fact the system is working so well that crime is actually falling. The successful army reinforces its structure, convinced that it has a winning formula.

It would be a great mistake, however, to conclude that it is the criminal justice system which accounts for the difference between Japan and the Western nations with more crime. After all, Japan borrowed its system from the West and has continued to borrow progressional ideas for dealing with offenders.

But just as Shakespeare has recently been Kabuki-ized with a male Lady Macbeth, so the imported system, like so many other things, Japan borrowed from abroad, has become distinctly Japanese.

In one very important respect, the Japanese have taken to heart the Western lip service paid to community service and the need for public participation. This remained largely lip service in the West (for nations as a whole) despite some valiant work by voluntary bodies. It remained lip service because, at the same time as it called for community support thanks to its more highly in dividualized form of social change, the West was rapidly breaking down the very social structure on which any criminal justice system must rest.

Japan could implement it better because of the long-accepted traditions of community policing, neighborhood boxes and integrated local community groups on which to rest some of its correctional methods. Its volunteers to help the police, probation and parole officers and its special committees in factories and offices have become well known.

Even as modernization, urbanization and industrialization undermined the older larger families and scattered young people to urban jobs and universities, the Japanese replaced them with new industrial or business communities subdivided sufficiently to exercise behavioral influences on all the members.

Only those who opted out of the system completely and formed their own "families" to get away from the "family imperialism" or to gain, in gangs, a new status which they could never attain legitimately, were able to evade the national community control. These were, of course, the political radicals or the "boryoku-dan" (gang members).

It is, therefore, with massive public backing that Japan has been able to contain and reduce its levels of crime — and these will rise if and when the system changes in Japan.

Lack of confidence in the authorities, distrust of the discretionary system of prosecuting or refusal to cooperate with the police and the correctional services can easily change the Japanese system of crime control and such forces could be at work as the various scandals in high places begin to dilute public suppont for the authorities.

Is Japan so well favored in its crime control simply because the country is tightly disciplined and more readily responsive to a feudal-type system?

It would be rash to ignore completely Japan's special history and its group-orientation carried over from earlier times. However, it would be equally rash to ignore the way in which Japan has now been wide open to outside influence for several generations, or to overlook the constitutional safeguards for human right or again the effect that freedom movements elsewhere in the world have on the Japanese people.

Maybe Japanese are more accepting to guidance than their independent Western cousins, but we should not forget their own political radicals; maybe they do find personal fulfilment more readily in the group. But this means they are often spared some of the agonies of "not belonging," which deeply affect the more highly individualized and atomized urban dweller elsewhere.

It may also mean that Japanese have found that extreme individuality is not merely socially inconvenient but is also solitary, personally unfulfilling and destructive of the psyche.

Modern Japan is far from dragooned into obedience — whatever life might have been like under the former military regime. It is free and unhampered in any legal sense and there are far less controls in law than could be quoted from other countries.

Socially, however, Japan is far less free and admittedly more constrained to measure individual behavior against relatives, neighbors and friends at work, obligations to whom have great importance. This is not to be deplored. It may be saving thousands from "anomie" and the impersonality of urban life.

Perhaps there are lessons to be learned on both sides. The West can gain from seeing what they have lost — and would be well advised to regain at least some of the community cohesion which we now know to be essential to order under any form of government. As their streets get more dangerous Western countries may discover that they have paid too much for the extreme of individual liberty at any price.

Japan should look carefully at what it has and what it may well lose if it drifts into a steady allenation of public support and the urban anonymity which now characterize Western life. It has done well in crime control, but it can hardly afford either complacency or to rock the boat.

The History Of Japan's "Beeru"

By LEWIS BUSH

TOKYO. — Beer, and its popularity to the point where it is now very much of a national beverage, is not, as a reader believes the result of its introduction during the Allied Occupation after the Pacific War.

There were beer halls in most cities long before the outbreak of that war, and Japanese breweries established an important export trade during the 1914-18 war, particularly in China and Southeast Asia.

One famous brand supplied to British and Australian troops in the Middle East in World War I was well-known and popular as "Ash-Eye" Beer.

It is true that beer has become much of a national beverage during the past 25 years or so, and the excellence of the Japanese brews is appreciated by guzzlers from countries where beer has traditions going back to the Middle Ages.

The Dutch merchants at Deshima during the period of isolation no doubt brewed for their own personal use as probably did the English at the factory at Hirado in the early 17th Century.

But it is recorded that a certain 'oranda isha' (Doctor of Western Medicine) named Kawamoto constructed a vat for brewing beer in his garden somewhere near Shinbashi toward the end of the Tokugawa Shogunate.

In the Gaijin Bochi (Foreign General Cemetery) on the Bluff at Yokohama is the grave of William Copland, described as American and British, who died in 1902 and can be said to have been the founder of the Japanese beer brewing industry.

Before Copland started his brewery at Amanuma, Yokohama, which became the brand name for his pilsner type of beer, there were brewmasters who supplied beer for the foreign garrisons at Yokohama before and during the first years of the Meiji Era, and much was imported.

An advertisement in the Nagasaki Shipping List & Advertiser of July 1, 1871, offers Bass Ale at $11.00 per cask.

But Copland's Amanuma Beer was a popular brand for many years and finally his brewery was sold to Japanese interests who adopted the Flying Dragon trade mark which still decorates the bottles of one of the most popular brands today.

Since Copland started this brewery with Amanuma Beer there have, it seems, been no less than 126 different brands, the majority of which did not however last very long.

I used to be fond of Oraga Bieru (My Beer), brewed by Shinjiro Torii's Kotobukiya Co., which was the cheapest at 23 sen per bottle, and resembled an English ale. The name "Oraga" was apparently in spired through the use of the word by Prime Minister Giichi Tanaka, a native of Yamaguchi Prefecture where it is in common usage.

Nowadays nearly all the breweries have their own beer halls throughout the country, and the brand names of their lager and pilsner types — Kirin, Asahi, Sapporo, Yebisu, and Suntory with the Viking on its label proclaiming its affinity with the best Danish brews — are known to everyone.

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ANNOUNCEMENT

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天氣晴朗なれど

佐藤愛子 （四二三）

そのときキンコンカンとチャイムがなった。

「あら！　彼だわ、まあ、早いこと！　私、どうしよう！」

ヒロエは金色の緞帳の前に走って、あわただしくパフで顔をはたき、裾そでをなびかせて朝子の前へ走って行ったと思うと、

「あンらア、ダーリン！」

と、甘ったるい声が隣室から聞こえてきた。

「会いたかったのよウ、ダーリン！」

ヒロエの甘える声の下から、ゴシャゴシャと紙でももむような声が何かいうのが聞えた。

「お客さんなの、私の親友、ほら、お話したでしょう、朝子さんよ」

ゴシャ、ゴシャゴシャゴシャとしわがれ声が何かいった。

「いいじゃないの、恥かしいことなんかありやしないわ、朝子さんは祝福に来てくれたんですもの……朝子さーん」

ヒロエは朝子の名を呼んだ。

「紹介するは、私のダーリン」

朝子は出て行った。ヒロエの丸まっちい身体のかげから、小男の老人がのぞいている。ヒロエはあまり背の高い方ではないが、その老人はヒロエよりも、更に背が低い。背が低くて、やせている。いや、やせているというより、ひからびているといった方が適切である。白と黒のマダラの髪を後頭部から前頭部の方へかき上げて額にたらしている。つまり彼の頭の中央部は殆ど一本の毛もないので、それをかくすために僅かに残った周囲の毛を長くのばして下から上へとかき上げて、スズランドメで止めているのだ。その髪が乱れて額にたれ下った下から、小さな黒い目が朝子の方を見ているところは、なるほどピンキーちゃんに似ている。

「お初に、お目にかかります」

ピンキーちゃんは丁重に頭を下げた。

「お噂はかねてから、この……このヒロエさんから、」と彼はいいにくそうにいい、伺っておりました」

「よろしくお願いいたします」

「今日はお祝いの日にしましょうよ、ダーリン」

ヒロエは台所から、シャンペンをのせた車を押して現われた。

「さ、ここにかけてちょうだい、朝子さん、どうぞ、ダーリンはこちらよ」

ピンキー老人はドアのところで何やらモゾモゾしていたが、ヒロエに向っていった。

「こんな花しかなくてねぇ……」

と彼がさし出した花は二本の黄菊にうすむらさきの小菊と古そうなカーネーションをそえたわびしい花たばである。

「いや、ばあさんがこんところ、機嫌が悪いものだから……」

「いいのよ、そんなこと！　まあ、きれいなお花！」

ヒロエは花たばに顔を埋める仕草をし、ショボショボと小さな目をまばたいているピンキー老人のほほにキスをした。

「有難う、嬉しいわ」

「それから、これなんだけどね」

老人は背広の内ポケットをさぐって紙にひねったものを取り出した。

「あなたへのプレゼントだよ」

「まあ、プレゼント？　なあに？」

「指輪だよ」

「指輪？　まあ！」

老人は犬に似た目をパチパチさせて「わしの」といいかけて「ぼくの」といい直した。

「ぼくの愛の証しだよ」

愚女 **ナンシー**（三）儀去る八月五日自動車事故にあい病院に送りましたが即死同然でした。生前昵知の皆様にお知らせ致します。追って翌六日ハ市ブラッン・ブラザース葬儀社に依り埋葬の節は御多忙中多数の皆様の御会葬を頂き、その上過分の供花料の御厚志に預り遺族一同心より厚く紙上をかりて御禮申上げます。

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母　シャラン
兄　デビッド
兄　アンドリュウ
祖母　牧野政野

妻 **松岡久枝**（七八）儀去る七月二十九日交通事故にて入院、八月三日ジェネラル・ホスピタルにて召天。追って八月五日キャセードラル教会にてキャノン今井司式の下に葬儀を行い翌朝ウッドランド墓地に埋葬しました。御多忙中会葬をいただき有難く御禮申し上げ、遺族一同衷心より感謝致します。故人の生前中の御恩情も併せて紙上を借り厚く御禮申上げます。

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次の方々から御寄付を頂きましたことを紙上を借りて厚く御禮申し上げます。（一九七六年一月より七月まで、敬称省略）

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東京シンフォニーが來晩

合同演奏の試み

‖秋山和慶氏が抱負を語る‖

「東京交響楽團」としてはこれから再出發のつもりで全力投球で行きますよ」。ことし創立三十年を迎える同楽團指揮者の秋山和慶の期待である。例によつてもの静かな話しぶりであるが、その言葉には並々ならぬ意欲がこめられている。今秋には、この楽團を卒い、北米三カ国巡演の旅に出る。

九月二十四日に出發して、カナダ、アメリカ、メキシコの十五都市で、都合二十回の演奏をする。東響にとつて初の海外公演だ。總經費六千万圓のうち約四千五百萬のめどはついたので、準備の方もあと一歩というところ。

バンクーバーでは同地のオーケストラと合同で、アール・シュトラウスの『祝典前奏曲』を演奏するが、こうした試みも恐らくはじめて。『私が両方の楽團の指揮をしているから出来るわけですが、互いに刺激し合い、腕のみがき合いになるようなことを期待しているんです』

一昨年、このバンクーバー・オーケストラが日本で公演をしてから、カナダ国内でも楽團への評價が大きく変わり、毎年政府の助成で旅行ができるようになつた。ことしはカナダ全国を回り、来年は米国、次は欧州を訪れることになつている。

日本観光

業者百名を招いて

プリンス・ホテルでセミナー

(既報)國際觀光振興會では日本の觀光業界代表二十五名からなるジャパン・トラベル・ミッションをダラス、シカゴ及びトロントに派遣、巡回觀光セミナーを開催する。

トロントでは九月二十七日プリンス・ホテルでローカルの旅行業者幹部約百人を招いて最新の旅行情報を紹介するジャパン・ウオークショップをひらく。このセミナーには國際觀光振興會の五十嵐勇理事が團長である。日本からの二十五名の一行が加わる。

なおトロント事務所長であつた川井仁史氏はこのほどマニラで行われた東アジア觀光協會總會で同協會事務總長に就任した。オフィスは東京の國際觀光振興會内におかれている。

インデアン描く十仙新切手

オタワ政府のマカシー郵政相は、來る九月十七日、ブラントフォードのイロクオイ・インデアンを表徴する四種の十仙新切手を發行すると發表した。土人の生活様式をえがいたもので、六色ずりの二種類。

日系老若とも十七哩を歩こう

(既報)トロント日系百年祭委員會の資金募集の一つとして來たる九月十八日(土)午前八時(七時に登記すること、この場合、センテニアル・ティシャツを一弗五十仙で購入すること)から日系會館を出發、佛教會につき、センターに戻る全長十七マイルのウオーカソンに日系老若の參加を願つている。

途中六地点がチェック・ポイントと休息地となつているが、ルートはセンターからエグリントン、バーサストを下り佛教會へ。そこからブロワ・ダンフォースに出てベーブを北に向いソーンクリフ・プラザへ歩きセンターに戻る。スポンサー用紙はセンターにあるので團体及び個人がスポンサーになるよう希望している。

ウメボシ暴騰 不作も大原因

(和歌山)今年産の新梅干が店頭に出ているが、價格は昨年の約二倍。天候不順による不作に加えて健康食品、手づくり食品ブームにのつた主婦の青梅買い占めのせいというが、日の丸弁當もちよつとぜいたく品みたい。

梅干の主産地は和歌山縣で國内産の三分の一をつくる。値上りの最大原因は不作。その上『梅干と日本刀』とか『梅干健康法』などで梅干の本がこの一年間に出版され、ブームをつくり出したことも原因の一つ。

日本記者の奥様 カナダ人里歸り

讀賣新聞(東京)の編集局外報部記者、中道正樹氏が八月二十四午後ふらりと本社を訪れ、森記者と話しあつたが、同氏は『いや取材旅行ではなく、ワイフの里歸りに同伴してきて、いまのんびりしたカナダの生活をエンジョイしているところですよ』という。

ワイフの里歸りというから二世ですねと反問すると、いや、カナデアン(白系)だということで、オタワの出身者。三十代の日本の新聞記者の奥さんがカナダ生れの白系人だというのも珍らしい。中道氏は『カナダはいいですなあ』とうらやましそう。

音楽家協会總会

トロントに住みついて以來、和洋ミュジックによる『音楽の夕』などのほか自費で日本語ラジオ放送もつづけて來た片山博氏を会長とする日系カナダ人音楽家協會(会費月一弗)が來る二十八日(土)午後二時から片山氏のアパートで第一回總會を行う。出席希望者は七五一—〇二二〇(五時すぎ)または二五五—一〇五〇に電話すること。

如月クラブ活動

如月クラブは秋シーズンと共に次の活動プログラムを決定した。

△詩吟部—來る九日(木)午後八時から練習會。同好者の參加歡迎。(西クイン街七六一)

△來る二十五日午後六時半から晩さんダンス會。日光ガーデン別室。會費五弗。不足額は會負擔。同好者の出席歡迎。

△社交部によるダンス練習会の具体化を研究中。

■出生

△スカーボロの森リック氏夫人マーバラさんは八月二十四日スカボロ・センテナリー病院で女兒を出産、リサ・レイ子と命名。母子とも健全である。

■死亡

△ハミルトンの松岡久枝さん(七八)は八月三日同市病院で死去、五日キヤセードラル教會で今井司祭により告別式を行い、六日ウッドランド墓地に埋葬した。

△ハミルトンの牧野章アンドリユウ氏夫妻長女ナンシーさん(三)は八月五日自動車事故のため死去、六日ブラウン・ブラザース葬儀社で葬儀を行つた。

求 ガーデン・ヘルパー入用。電話二四一—四一〇三(的場)

求 ウエトレス及びフロントマン。詳細は田村まで。紅花東京 電話三六七—九七〇〇(トロント)

求 鉄板焼き、コック又は見習い、無経験者でもよい。ウエートレス、パートタイムまたはフルタイム 電話九六四—三八六八 田中オブ東京

教師募集 トロント日本語學校

希望者は履歴書同封左記に申し込んで下さい。
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ピック ユアー オウン

只今、時無大根、ビーンズ及ペッパー収穫中。公道四〇—イーストをブロック・ロードまで、北へ約三マイル半。サイン、カズマー・ファーム・プロデュースまで。ピカリング町。電話六八三—七九九〇

お禮

永い月日を朝な夕なに私の生活を導いて下さいました皆々様、そして愛着と思出の數々を秘めた懐かしい地を去るに際しましては盛大なる送別会やら御餞別まで頂きました上多數の方の御見送りなど身に余る御芳情を賜わり、何んと御禮を申し述べてよいのやら唯々感謝と感激でございます。幸い長途の旅も無事にて懐しい地へ予定通り到着いたしましたので何卒御安心下さいませ。

実は、安着と同時に皆々様一人一人に御禮状をさし上げねばなりませんが、御承知の通り日頃からの我儘者の私にはそれが出来ませんので、甚だ勝手且つ略儀ながら紙上を借りて取り敢えず御禮を申し上げますことをどうぞ御許し下さい。

皆々様のこの上とも御健康と一層の御奮闘を御祈り申し上げます。

濱崎ふち

……訪日觀光團……

出發	歸國
九月八日	十月六日
九月一六日	十月一八日
九月二一日	十月二〇日
九月二一日	九月二九日
十月五日	十月二七日
十一月五日	十二月五日
十一月十三日	十二月一三日
十一月十九日	十二月十二日
十一月二一日	一月一八日
十一月一九日	一月二日
十二月二三日	一月一〇日

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出發	歸國
十二月四日	一月七日
十二月一八日	一月一七日

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出發	歸國
十月二日	十月二三日
十月二日	十一月五日
十一月六日	十二月六日

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暑さで想起したこと(一)

梅月高市

八月下旬、夏も遠からず終りになるという時になって、これまでにない暑い日がつづいた。この暑さで想い起すことがある。もう二十四年も前のことだ。太平洋戦争後、日本とカナダの国交が正式に再開して、日本から初代の大使井口貞夫氏が赴任して来られたのを歓迎する会合がトロント日系市民協会の主催で、一九五二年七月十八日キング・エドワード・ホテルで開かれたとき、暑さに汗を流しながら私は半時間も[illegible]あいだ、「戦前と戦後では日系カナダ人の事情が大いに違ってきた」ことを、ぜひ大使にきいてもらいたいと、演説をぶったのであった。仕事をしながら汗が出るのでそのことを想い出し、このおしゃべりのメモをさがしたら出てきたのでここに掲げることにした。夏枯れどきというのか、寄稿も来ないし、工場の人手不足を補うために少々忙しすぎるので、かたがたこんなものを引き出してきたのだが、新らしく日本から来た人たちで、以前のことに通じていない方々には何かの参考にもなるであろうと考えながら……。

日系社会を革命した太平洋戦争

太平洋戦争の結果が、日本に民主革命の動機をもたらしたものであったように日本軍のパールハーバー襲撃は、カナダにおける日系人社会を革命する動機を与えたものであった。そのどちらもが、民衆自身が下から盛り上がらせて起した改革というよりも、上から運命的に与えられたものであった点が似ているし、日本における民主革命が達成されるか否かは、日本国民の努力と動き如何にかかっているように、カナダにおける日系人のそれも、日系人自身の努力と考え方の如何にかかっていた。そして日系カナダ人の場合では、受けた苦難と犠牲を克服して「更生」した新生活開拓と発展の道を進みつつあると言える。

×

日系人が移民としてカナダに渡りはじめたのは約半世紀前からであって、それが一九二〇年には一七、四七五人になっていた。戦争勃発前の一九四一年六月のカナダの国勢調査によるとカナダにおける日系人の総数は二三、二二四人に増加していた。この中カナダ生れのいわゆる二世は一四、〇〇〇人で、帰化人を加えるとカナダ市民が一七、〇〇〇人、日本籍のいわゆるジャパニーズ・ナショナルが約六、〇〇〇人で、カナダ市民籍の日系人七五%に対し日本籍の日系人は二五%という割になっていた。

そして、戦争が起って間もなくの一九四二年一月一日現在の調べでは、これらの日系人の大部分は西部カナダのビーシー州沿岸に居住していた。これを、カナダの三大地域に分けたパーセンテージで示すと

△ビーシー州（ロッキー山脈以西）　九六・二
△平原諸州（中央部）　二・九
△東部（オンタリオ、ケベック両州）　〇・九
（東部沿海諸州には以前も今も、日系人はごく少数しかいない）

となっており、カナダの日系人の九六%まではビーシー州の、しかも戦争で"防衛地帯"となった沿岸百マイル以内の地域に、その大部分が居住していたのである。（当時の日系人の最大センターであったヴアンクーヴアーだけで日系人八千人といわれていた。）

戰前の日系人の職業と經濟状態

これら、ビーシー州内の一角といってもよい地域に密集的に居住していた日系人の主なる職業は、ヴアンクーヴアー市に近いフレザー河流域の農地における苺類や野菜作りの農業、ヴアンクーヴアー島、ヴアンクーヴアー市内外の木材関係の産業、フレザー河及びその河口近海とヴアンクーヴアー島東西の沿海、北方のスキーナ河と近海における鮭を主とする漁業――というこの三つの分野であり、その他に規模の余り大きくないビジネスに従事していた。

これらの職業分野のうち主としてストローベリー作りの農業、漁業における塩へレンや燻鮭、筋子製造など、日系人が先鞭をつけ、開拓したといわれるものもあり、グロウセリー店その他小規模の店や被服クリーニング業など、何れも日系人の勤勉と特技によって、他の追随を許さないというほどのものではあったけれども、これを総体的にみるならば、日系人の経済的活動は"共食い"的な傾向がなかったとは言えず、その当時の状態を続けていたのでは、将来の経済的大きな発展を望むことはむつかしい、言わば一種の行き詰りの状態を見せはじめ、何等かの打開策が講じられなければならない時期に直面しつつあったとも言えるであろう。

變らぬ「白き處女地」（下）

山口晢子

カナダ旅行はモントリオールから始まった。ノートルダム教会へ行ったとき牧師が病気の治癒に携われることを知った。『白き処女地』に、司祭が「お医者さんというものは、できるだけのことをして下さるものだ。だが、本当に病気をご存知なのは神さまだけじゃ。しっかり祈るがいい。わしもあした病人のためにミサを唱えてあげましょう」といっている。昔も今も変りはない。

モントリオールのホテルに泊ったよく朝の食卓に、えんどう豆のスープとゆでたポテトが出た。『白き処女地』にも、食卓の皿からえんどう豆のスープが湯気を立て、大皿にゆでポテトが運ばれてきたことが書いてある。昔も今も変りはない。オタワへ行く道は両側に白かば林がずっとつづいていた。オタワ州の曲り江には流木がかたまっていた。『白き処女地』には、材木流しが耕作よりも重大な仕事だと書かれている。十月から四月にかけて材木を伐りそれを氷結した川の岸まで馬に運ばせて積んで置く春になると　その材木が川へ崩れ落ちて流れ出し、川の曲ったところなどで停滞しているという。昔も今も変りはない。十月から四月にかけて、というのはカナダの冬である。『白き処女地』には全編にわたって季節のことが書いてある。それを要約すると、春も夏も秋も短く、冬が七カ月だ。

トロント大學を訪ねるとリーマン教授は東亜図書館で待っていて下さって、直ぐ日本文學の書棚へ案内された。そこに私の著書が並んでいるのが見えた。

私はリーマン教授の俳句に詠まれた「かがり火」は夜櫻のかがり火かと質ねたら教授は直ぐただのかがり火だと答えられた。花かがりでなければ俳句にならぬが、教授は『さざなみ軍記』に出て来る陣中の「かがり火」が今の日本にも燃えているので喜ばれたのかも知れぬ。『さざなみ軍記』は寿永二年七月平家一門が京都から西国へ追われた時の逃亡記で、軍記には名を挙げてないが、新中納言知盛の子の武蔵守知章の手記ということになっている。知章は一の谷合戦で父を救ったが、自からは討死した。「吾妻鑑」にも鎌倉へ報ぜられた平家の戦死者の中に知章がアッ盛などと共に記されている。だが「さざなみ軍記」では知章は戦死せす、手記を続けている。井伏氏のフィクションなのである。

リーマン教授に「さざなみ軍記」の翻訳のことを尋ねると教授は、まだほんやくの最中だといわれた。そして大納言や中納言の譯がむづかしいといわれた。大納言は平大納言時忠中納言は知盛。

トロントから空路ウイニペグへ飛んでいるとき、翼下に多くの湖が見えた。地図を見ると、レーク・スーペリオールの沿岸にオントナゴンという町があった。ナゴンはカナダにもあるが納言の譯はたしかにむつかしい。

ヴィクトリアだより

三年前から手かけていた日系人の集いが、やっと今年になって、「ジャパニーズ・カルチュラル・アソシエーション・イン・ヴィクトリア」となって発足し、さっそく写真展やピクニック、日本食の食事会などでにぎわった。

私がヴィクトリアに来て早やくも六年になろうとしている。来た当座は、日本食品を買うのにヴアンクーヴアーまで行かなくてはならなかったのが、今ではセーフウエイとチャイナ・タウンに行けば少しは手に入るようになり、昔一軒しかなかった日本レストランも今ではマイコ・ガーデンとジャパニーズ・ビレッジと二軒になり、間もなく三軒目が開店しようとしている。日系人も二世をふくめて昔は三十人位だったのが四倍に増えてきている。今後数年たてば、まだまだ変って行くであろう。

最近、博物館で日系カナダ人の歴史を物語る写真展を見た。主人は日系二世だから、この写真をみて、しばらく考えこんでいた。戦時中、主人はキャンプに行ったのであるが、それはまだ子供の時のことであるのに、その時分のことを少しも忘れておらず、この写真をみてから、母が時々話してくれる昔話も、今までよりも、もっと真剣になって聞く気になっているようである。

（エム・ワイ）

求

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現金不用の時代 五年後には實現

銀行法改正案白書の見通し

〔オタワ〕今週發表された十年毎に一回のカナダ銀行法改正に関する白書は、カナダ人は將來、現金、チェック及びクレジット・カードを所持しなくてもショッピングが自由にできるエレクトロニック・ペイメント組織が普遍化した社会になろうとの見通しをつけている。

この組織の處理センターは"カナデアン・ペイメント・アソシエーション"と呼ばれ、チェックの處理を行うが、結局はエレクトロニック・ペイメント組織に切り替えられ、プラスチック・カード一つでどんなショッピングも可能になる時代が五年後に實現することになろうと述べている。

たとえばコートを買う場合、小切手またはクレジット・カードを用いず、ペイメント・カードを提示するだけ。店員はこのカード所有者に十分の預金があるかないかを直ちに知ることができ、預金不足の場合は"ノー・セール"とレジスターする。街角のグロッセリー店でもこの組織内に入ることが可能で、現金なしで日常品の購入がいたつて容易になるという。

この銀行法改正案について國内のチャーター・バンク(五大銀行)その他金融会社は來る十月十五日までにブリーフを提出することができる。オタワ議会はこの改正案について來年六月三十日までになんらかの決定に達することが法的に要求されている。

外國銀行の營業

修正法が通過すれば實現化

〔オタワ〕マクドナルド藏相は今週、カナダ政府による銀行法改正についての白書を發表した。(本社へ、カナダ銀行法規、一九七六年八月と題する同法規についての白書全文及び同改正法の要点の二冊が送られてきた。)

それによると、カナダの既存銀行が機会ある毎に苦情を申し立てているトラスト會社またはクレジット・ユニオン側の競争を最低限にしようとする努力の反對がうち出されている。

もう一つは、現在カナダにリエイゾン的事務だけしか許されていない外国銀行のリエイゾン・オフィスを小会社(現地法人)の銀行にすることが許されることである。もちろん、この場合、これら小会社の銀行の活動ワクは限定されており、ドレクターの半數はカナダ市民であること、國内に五支店まで開設すること、シエアの一〇%以上はカナダ人に賣ることなどの規定となつている。

トロント東京銀行の加川事務所長は次のように語つている。

この銀行法改正法が議会に上程され、修正が加えられてパスしたあげく立法化すれば外国銀行の設立が可能となるわけです。したがつて小型ながらもカナダ銀行並みの銀行事務がとられ、預金も受けつけ得ることができるわけです。

疑獄史上運輸省に多い

政治家が介入して汚職の芽

〔東京〕昭和の疑獄史には運輸行政を舞台にしたものが壓倒的に多い。戦前に私鉄疑獄(昭和四年)国鉄疑獄(同十一年)・戦後の造船疑獄、陸運汚職(二十九年)武鉄事件(三十六年)日通事件(四十三年)、そしてこんどのロッキード事件。文字通り"海""陸""空"に、汚職の嵐が吹き荒れている感じだ。

その汚れた系譜をたどると、関係業界が急成長したり過度に肥大したりする過程で、事件が起つている。電車や車を走らせ、船をつくり、飛行機を飛ばすには行政の許可・認可が必要だ。その權限を一手に握っている運輸省。関連業界が膨脹しようとする時、そこに"運輸利權"が集中する。それをめぐつて業者や政治家がうまい汁を吸つてきた。

省内の鐵道監督、自動車、海運、航空の四局が陸・海・空の交通の元締めである。運輸会社の設立、新路線の認可、路線の廃止、料金の改正……。多数の人命にかかわる運輸事業を対象とする同省の行政内容は"許可・認可"で占められている。

例えば、運輸審議会が五十年上半期に處理した許認可の案件は、私鉄運賃改定など答申が必要なもの十八件、路線の新設・廃止問題など八十一件、その他十三件で合計百十二件。"足"の問題だけでこんな具合だから省全体が握る許認可権の種類や處理件數は掌握さえできない。

ある年の新入省者が運輸省を選んだ理由をきかれて"各省のうちで許認可権が一番多いから"と答えた、という話もある。

三木首相の退陣要求 自民議員大会で採決

〔東京〕自民党全議員の三分の二以上が二十四日会合をひらき、満場一致で三木首相の退陣を要求する決議を通過した。しかし三木首相はテレビ視聴者にたいし"私だけが私の進退をきめるものだ"と述べた。

自民党議員大会では、ロッキード事件にともない、国民の信頼を回復するためには新鮮な人事でのぞまねばならないという決議を認めたが、三木首相に対する"不信任"投票は行なわなかつた。主流派の中曽根幹事長は"この会合は私及び党総裁の三木氏の承認を得ずして行つたので無効と断定する"と語つている。

自民党議員三九一人のうち二六七人が大会に集まり"三木首相の少數獨裁派"を強く非難した。三木首相は特別国会を切りぬけたのち、議会解散・總選挙に打つて出る作戦をあくまで堅持している。

東南アジアの四國援助

カナダ外相約す

〔ジャカルタ〕東南アジア地區における共產主義勢力の擴大を防ぐ最終的な障壁とみなされる東南アジア諸國協会に対し目下ジャカルタを訪問中のアラン・マクアキン外相(カナダ)が全面支持を与える確約を行つた。

經濟及び政治的結合を行つているフィリピン、シンガポール、タイランド及びマレーシア諸國をカナダは精神的に援助することをマクアキン外相がマリツタ外相(インドネシア)と会見した際に契つた。マクアキン外相は二十日の予定でマレーシア、ニュージランド及びオーストラリア諸國を歴訪する予定である。

モ市五輪 借金は拂わぬ

ドラポー市長持論を變えず

〔ケベック〕モントリオール五輪大会が十億弗の赤字を残したことにつき、目下ケベック州議会委員会が、"後始末"についての会合を開いているが、八月二十五日は終日モ市のジョン・ドラポー市長の意見を聴取し、全委員はいづれも頭を左右にふつて、同市長の頑固さにうんざりした。

モ市長は"私の持論である、五輪大会は自費自營という確信を変えていない。赤字を出したのを、私を選擧した市民たちに負担させようとは毛頭考えてはいない"と主張、赤字處理は州政府の責任であると突つぱねる態度を持ちつづけた。

これには同委員会の議長も"あなたは恐らくたつた一人、自費自營を今なお主張する人に違いない"と半ばサジを投げた形である。

マッキンレー山上に 同時八十人の大混雑

○…北米大陸の最高峯マッキンレー山を征服しようと今年の夏シーズンに五百五十人の登山者がよじのぼつた。昨年のほとんど二倍である。祖母、窓掃除人、辯護士等々あらゆる職業の人たちが危険な登山を試み、アマチュア・スポーツ化しつつある。…去る七月六日悪天候下に、約八十名がほとんど同時にマッキンレー山の頂上にたどりついて、ごつた返しの混雑ぶりを呈出した。うち四十人は同山山麓のガイドが組織した登山隊員。

○…ニューヨークからはるばる來た考古學者のチャーレス・ブラッシさんは"頂上はまるでニューヨークの地下鉄列車とそつくり。同胞愛をわかつにしても、もつと安上りの方法がありそうなものだ"となげいている。今年の四月以來、この山のぼりで遭難した二十七人が救出された。

食糧增産

必要と警告

〔オタワ〕カナダ人の現在の食生活にてらし、農作技術を改善することで、二千年には人口三千万人になるのをやつと食べさせていけることになろうと英國の專門學者アリス・コールマン女史がこのほど予斷した。

同女史によると、カナダは石油輸出の削減と同樣、將來食糧の輸出も制限しなければなるまいと警告、世界の人口が膨脹すれば食糧輸出國であるカナダは、その農業生産技術を大いに改善しなければならず、食糧保存ということも重要になつてくるといつている。

日本人乗客ら ゲリラから解放

〔カイロ〕八月廿三日カイロでエジプト旅客機を乗り取つた三名のアラブ・ゲリラは四百五十マイルはなれたエジプトのルクソー空港に不時着させ機体と百一名の乗員及び乗客を爆破する計劃だつた。

〔東京時事〕九月十五日から二十日まで日本を公式訪問するブラジルのガイゼル大統領夫妻を国賓として待遇することになった。ガイゼル大統領夫妻の來日を機会に九月十六日に日伯関係協議会をひらく。